

WHEN THE WIND IS FREE

A HANDBOOK FOR
THE BONDED
MAIDSERVANT AND
HER MISTRESS



When the Wind is Free

A Handbook for the
Bonded Maidservant & her Mistress



**“A PLACE FOR EVERY ONE
AND EVERY ONE IN HER PLACE”**



A Wildfire Club Edition

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Introduction

WE DO NOT CLAIM that this book will change your life; but it can if you allow it to. It will open up a new world for you. A world very different from the world you live in at present. Whether you choose to step through into that world is entirely up to you. By the time you have read this book, you should have a clearer idea whether you want to or not.

When the Wildfire Club began its now famous Mistress and Maid Bureau, we received a flood of questions which has continued ever since. What is bonded service? Why do people choose it above paid employment? What is it like being a mistress? What is it like being a maid? What will I have to do? How should I run my household? What about discipline? We also receive more abstract questions about the theory behind bonded service.

This book grew out of those questions. It is a general introduction to bonded service. Primarily it is a practical book, written from a how-to-go-about-it point of view.

All the various aspects of Olympian life are explained in such a way as to enable you to answer for yourself three questions:

1. What are the different options open to me either as a mistress or as a maid?
2. Do I find them attractive—should I like to make one of them my way of life?
3. If so, how should I go about it?

This little book should leave you ready and prepared to take the journey into a new and different life. And sufficiently well informed to decide whether or not you want to do it. Where appropriate, we have illustrated sections of the book with quotations from the many letters which the Wildfire Club has received from mistresses and maids whom we have brought together.

As far as possible, we have made the text simple and straightforward, especially in passages addressed to maids. This is not because we believe maids to be silly or uneducated as a class—indeed, as we shall see, a high proportion of them are university educated—but because we wish this book to be accessible to every one, and because we do not believe in making simple things seem more complicated than they are in order to make ourselves appear sophisticated. Some readers—the modern world being what it is—will no doubt dislike this simple style. We can only say that a contempt for simple things expressed in a simple way is the surest sign of a half-educated mind.



1

A Sense of Belonging

*Button up your overcoat
When the wind is free;
Take good care of yourself,
You belong to me.*

THE VERSE ABOVE gave us the title for this book. It comes from a song which, a few decades ago, enjoyed enormous popularity. One eminent professor of literature has declared that these four lines, even though they come from a popular song, rank with the great poetry of the western world.

Why? Because they express clearly, simply and beautifully one of the most fundamental of human feelings: the desire to own and to be owned—and in those few simple words, encapsulate the warmth, passion and delicacy of that relationship.

Since you are reading this book, you probably have a desire either to be a mistress to another human being, or to have another human being for your mistress. Perhaps, like many of the girls who write to us, you have harboured this feeling in secret for many years. Perhaps you think that you are a little odd or unusual to have

this desire. You are not. You are in line with the great majority of the human race.

From the earliest recorded history right up until a few decades ago, the great majority of all women were involved in a service relationship, either as maid or as mistress. Even the small farmhouse kept at least one servant at just about any period of history one cares to name from the most ancient civilisations up until the Second World War. The only conditions where servants were not the rule were among savages or in periods of the breakdown or decadence of great civilisations. The present period will probably be classed by future historians as one of these latter.

The relationship between mistress and maid has always been close and warm, and has inspired many of the tenderest and most human pictures left to us from earlier ages. The three pictures on the facing page cover a period of some three thousand five hundred years; yet look how very similar they are in tone, in style and in the special feeling of warmth and intimacy which pervades them. Notice how even the artistic convention of drawing the maid smaller than the mistress to indicate her station and her child-like relationship survived from ancient Boeoteia through the Middle Ages, right up to the 1920s.

So who are the odd ones out? Is it you and I? Or is it the modern, "democratic" servantless world?

A Sense of Belonging

BONDED SERVICE is just what the name suggests. It binds the mistress and the maid together. The maid is not an employee. An employee is someone who sells herself for so many hours a day to an organisation. Her purpose is to make money. The purpose of the organisation is to make money out of her. It is a cash relationship.

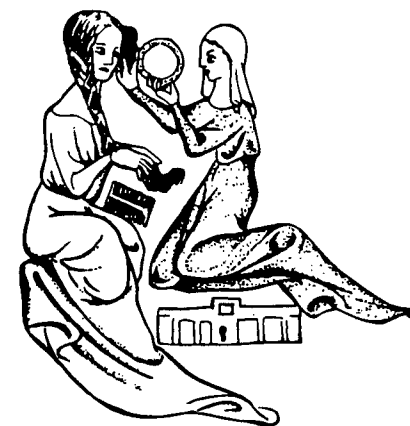
The relationship of mistress and maid, on the other hand, is more like a family relationship. The purpose of the mistress is to protect and cherish the maid: to look after her. The purpose of the maid is to love and serve her mistress. Both of them are part of a

Three Thousand Years of Service

Boeotian lady with lady's maid and other attendants, c. 1500 B.C.



*Mistress and Lady's Maid
c. 1924 A.D.*



*Medieval Lady's Maid assisting at
her mistress's toilette.*

Note how the charming convention of depicting the maid on a smaller scale than her mistress, symbolising her station, is preserved from the earliest times right up to the 1920s

larger society which we call Olympian society. A society based on warmth and love and passion instead of cold cash.

It is a fact of life that some people are happiest to serve and to be protected, and other people are happiest to rule and to protect. We have found, in running our Bureau, that there are many more people who wish to serve than who wish to rule; and that is just as it should be, for one lady may require several maids. Many maids like both to rule and serve, and that is good too, for in larger households, some maids must be set above others to be in charge of them and help to look after them.

Over the last hundred years and more, enormous sums of money have been spent on trying to convince people that these simple facts of life are not true—that everybody is equal. This doctrine of equality is not promoted (as its supporters pretend) by kind-hearted people who wish everyone to be happy. It is promoted by those who have a huge vested interest in making sure that every one is working for the State or for the huge corporations in cold cash relationships, instead of working for other human beings in warm, human relationships. All the resources of modern persuasion—the schools, the newspapers, the television and wireless, and so on—have been poured lavishly into this ‘equality’ campaign; and so, of course, most people now believe in equality, and most people work in cold cash relationships. And as a result, there is more loneliness, more unhappiness, more crime, more suicide, more drug addiction than there has ever been before in the history of the world. People need a sense of belonging. A warm, living place in the scheme of things. But what does that matter to the lords of the modern Capitalist-Socialist world—the Czars of cold cash?

Olympian society is a warm, human alternative to the cold cash jungle. A world where human differences are not swept under the carpet in a ridiculous pretence of equality; but where each different kind of human being has a special and honoured place. Where some rule and protect, others serve and are protected, and every one has a sense of belonging.

We shall discuss the nature of Olympian society at greater length later in this book, for bonded service can only be understood in the context of a civilised world, while the vulgar commercial world of the modern cash-barons becomes less civilised with every passing day.

What Sort of Girl?

THE BONDED SERVANT, then, is not an employee. She belongs to her mistress and, in a sense, her mistress belongs to her. She does not sell her time to some faceless organisation at so much an hour. On the contrary, the proud motto of the bond maid is: “I serve for love; my time is not for sale.”

What sort of girl becomes a bonded servant? Our records show that the average girl registering for bonded service is university educated, between twenty-five and thirty-five. She has probably left paid employment in order to enter service, although often she has not had a job for a little time because she finds cash employment unsatisfactory. The non-university girl, however, should not feel put off by this. Except in positions where education is important (a governess, for example) higher education counts neither for nor against an applicant. The mistress is interested in having a good, well-behaved girl who can do her job. But whether university educated or not, the girl entering service tends to be a bright, intelligent girl who knows what she wants.

Why does she enter bonded service? There are a great many different reasons. Discipline is a very common one. A large number of modern girls have a positive thirst for discipline, perhaps because they were starved of it at school. We shall discuss this further in a later chapter. Girls often want the warmth and intimacy of a bonded relationship. Many want to be part of a more refined, delicate, civilised world than the vulgar modern society, and feel happier to have a subordinate position in that world. To each of these reasons, and every combination of them, we might add dozens of others, until it is true to say that the precise blend of rea-

sons for becoming a bonded maid is as individual as each individual girl.

From Our Files

"I like the responsibility of my position. I have two maids under me, who genuinely look up to me (where else would you get that?). I love looking after them—they are such dears!—and I love being in charge of this beautiful house. My job is to create and maintain a world of order and beauty, and I cannot think of anything more worthwhile than that. I have the absolute trust of my mistress, and the benefit of her discipline. Our home seems like a sanctuary of order, while the storms of chaos and ugliness rage outside."

"I am a little child inside. I never wanted to take responsibility for my own life. I wanted someone else to take responsibility for me. I had a terrible time trying to look after myself in the vulgar world, but every one said 'you have to take responsibility for yourself; it is wrong to let any one else take responsibility for you'. Now I realise that all that is just a trick to keep you on the treadmill."

"Thank you so much for sending me here. It is a lovely, gentle, feminine world, and I feel happy and safe and secure for the first time ever."

"I used to be a teacher (indeed, I still am). I had to teach up to fifty children at a time and was not allowed to discipline them effectively. Result: they were ignorant, stupid, unruly, discontented and miserable. As individuals there was probably nothing wrong with any of them, but they had been ruined—quite deliberately in my view—by the system. They, poor things, were forced to put up with it for the next five years, but I was not."

"As a governess, I am teaching six children, including two of the par-lourmaid's. They are bright, well-disciplined and happy. Each of them can do the work of a Comprehensive child at least three years older than herself with ease. When I see a tribe of yowling, degraded brats from the local State education camp, I look at my little charges and think 'there, but for the grace of God, go these'."

2

Taking the First Steps

CRICHTON: [the butler]: No, my lady, his lordship may compel us to be equal upstairs, but there will never be equality in the servants' hall.

LORD LOAM: What's that? No equality? Can't you see, Crichton, that our divisions into classes are artificial; that if we were to return to nature—which is the aspiration of my life—all would be equal.

CRICHTON: If I might make so bold as to contradict your lordship.

LORD LOAM: (with an effort): Go on.

CRICHTON: The divisions into classes, my lord, are not artificial. They are the natural outcome of a civilised society. There must always be a master and servants in all civilised communities, my lord, for it is natural, and whatever is natural is right.

The Admirable Crichton, J. M. Barrie

THE BONDED MAID loves her mistress, and the mistress loves her maid. That is the basis of bonded service. But, of course, love cannot be made to order. For this reason, it is rare for a mistress and maid to enter into a long-term contract from the beginning. It is far better to begin with short term contracts, for the parties concerned to get to know each other before entering into any longer-term commitment.

The Wildfire Club recommends beginning with a one-month contract, or if the mistress (or, indeed, the maid) feels doubtful, even a one-week contract. If this first month is satisfactory, we may proceed to a three-month contract, and, if all is still well, a one-year contract. At the end of the year the contract may be renewed for another year. At some stage, you will probably begin to consider a permanent or life-contract.

The life-contract is a big step, but most people want it after a certain period. It is the natural consummation of shorter bonded contracts, and makes the maid fully the property of her mistress in Olympian law.

The contract may vary from case to case, but essentially it is a promise on the part of the maid to serve and obey her mistress, and on the part of the mistress to look after the maid.

Terms and Conditions

CERTAIN terms and conditions may be agreed upon before service is entered into, and these may or may not be written into the contract. Some are implicit. For example, a servant who is engaged as a governess or head parlourmaid in a large household should not be expected to sweep the floor—although the maid who fails her mistress in a crisis by refusing to do work which is not her calling is rightly regarded as a poor specimen. As in most areas, however, there is great flexibility. In small households especially, the word general is often added to a maid's title, as in parlourmaid-general, and this means that she may be expected to assist in any way required of her, even though she is primarily a parlourmaid. But the wise mistress will always show tact and kindness in what she requires such a servant to do, remembering that servants have a hierarchy of their own, and may feel affronted at being asked to do work belonging to a lower servant. The type of discipline to which the maid is to be subject should also be agreed upon in advance. Interestingly, the maid is often more interested in ensuring that the discipline will not be too lax rather than that it will not be too strict. But we shall discuss this matter at greater length in a later chapter.

Agreements Only a Rough Guide

IT IS IMPORTANT not to place too much importance upon terms, conditions and agreements. They are only a rough guide, and they can never be a substitute for a good working relationship between mistress and maid. As they learn to know and trust each other, terms and conditions are usually dropped from the contract, and a life-contract never has such conditions. In the first interview, it is far more important for the mistress and maid to understand each other and see whether they seem to be suited and in tune with one another. Beware of the maid who tries to make a lot of conditions about how, when or where she shall work, or other things. She may well have an employee mentality, in which case, do not have her. On the other hand she may just be genuinely anxious, in which case it is best to offer her a week's contract, or even a shorter one of just a few days so that she can get the feel of service in your household. In general, it is better to have short trial contracts rather than trying to sort everything out in advance. We would say: when in doubt begin with a very short contract.

The very nervous girl can be eased into service with a series of contracts of a few days at a time. After each contract, she only has to decide whether to stay on for another few days. Understandably, many mistresses are impatient of such arrangements and will not permit them, but remember that the girl may have been treated very badly in the cold cash jungle, as nervous, sensitive girls often are. It may take her some time to become confident that your household is really a haven where she will be cared for and looked after, that she can really be loved for herself, and that discipline represents warmth and security rather than cold disapproval.

But once their confidence has been won, such girls are often the most loyal, steadfast and dependable maids in the world, and you may have cause time and time again to bless the fact that you were prepared to be patient in the beginning.

On the other hand the system of beginning with a series of very short contracts is sometimes insisted upon by mistresses as a pro-

tection for themselves. As one lady put it: "I should certainly never risk allowing a sullen, sloppy or neurotic girl to upset my household for an entire month. It happened to me once before, and you can never tell for sure at the initial interview." Another lady we know will give an initial contract for no more than twenty-four hours! She says that she can usually tell in that time whether a girl is suitable.

A contract may be ended before it has expired if both parties agree, and a maid may be dismissed before the expiry of her contract for direct disobedience, immoral conduct, theft etc. (A maid thus dismissed will find it difficult or impossible to find another situation, so it is often kinder to punish her yourself, and then, if you wish, end the contract by agreement).

Choosing a Maid

HERE ARE some general points to help the mistress in choosing a maid, or the upper servant who may have the duty of selecting her own under-maids:

1. See that she is clean, neat, courteous and well-spoken. Casual clothes bespeak casual attitudes, and the maid who comes to you in jeans is never likely to be of much use.

2. Discuss the household and its work with her. Tell her your rules. Help her to understand whether the house is small and intimate or large and formal (or, come to that, large and intimate or small and formal!). Tell her about your disciplinary system. The more she knows in advance the better.

3. Ask her about herself. Has she experience in her work? What discipline is she used to, or does she expect? Has she been in service before? If so where and what did she do? If not, why is she coming into service? Try to get an idea of what kind of girl she is and whether she would fit into your establishment.

4. What are her long-term aims? Does she want to rise up the maids' hierarchy? Is she looking for a life-post? Or does she just want a different experience for a month? It is important to see that your ideas match here. It is very wrong to give a year's contract to

a girl who is looking for a life position when you know that you will have no such position to offer. She must be allowed to look elsewhere for a place that will better suit her. Lots of girls like to have experience in a few positions before settling, and such a girl would be better suited to you. Some girls do not intend to have a life in service at all, but just want to experience a completely different way of life for a month or a year. There is some prejudice against such a girl, but really if her attitude is right she may suit you very well as a short-term maid. Besides such girls often find that they really do have a vocation for service.

5. This list must, of course be very incomplete. A great deal must depend upon what position is to be filled. Different requirements will pertain, to, say, a governess, a secretary or a general maid-of-all-work. But the same general principles still apply.

Applying for a Position (mainly for first-time maids)

1. The first-time girl is advised to apply for any position which is available rather than having too fixed an idea of exactly what she wants. You cannot know what you want until you have tried yourself out a little, and any experience will be helpful in getting positions later. We are not suggesting, of course, that you should apply for a position as head parlourmaid or housekeeper if you have no experience, or as a governess if you were 'never any good at school'! But it is a good idea to try your hand at any vacancy which is within your reach.

2. Dress neatly but not ostentatiously for your interview. Uncleaned shoes or dirty fingernails will tell against you. If you know a little about Olympian dressing, and have, say, a smart '20s-style coat and dress, you will certainly impress. But any neat jumper or blouse and skirt will be fully acceptable. If possible wear a hat and gloves, which should not be removed for the interview. Stockings should be neat and unladdered, black or skin-coloured. It is nice if they can be real 1950s or '60s ones (these are very different and much finer than modern "stretch" ones—you often find

them still in their packets in charity shops for less than new ones). If they are new, seamed ones are generally considered preferable, though not essential. The main rule is that never, under any circumstances, should you wear tights.

3. Remember your manners. Curtsey to your prospective mistress and to any upper servants who conduct you to her. Remember to call her 'ma'am' or 'madam' Stand up straight with your feet together and your hands by your side or behind you. Do not take a seat unless asked to. Answer all questions politely and smartly, not forgetting your 'madam' (to answer plain 'yes' or 'no' will sound terribly rude).

4. Be honest. Your prospective mistress is trying to arrange things so that both you and she will be happy and well-suited. In cash employment, it is to some extent true to say that the employer and the employee are on opposite sides. Each is trying to make as much money out of the other as possible. That is the basis of their relationship. In bonded service it is quite different. You and your mistress are on the same side. She is there to help you; you are there to help her. There can be no advantage to you in trying to deceive her. You must help her to make a correct decision for both of you by answering all her questions as clearly and as truthfully as you can.

5. Remember to ask any special questions you wished to ask, or to tell the mistress anything particular you think she ought to know about you. Write them on a piece of paper if you need to. She will probably give you a time for asking your own questions at some point in the interview. If she does not, wait for a suitable pause and ask respectfully if you may ask a question (it is more polite to bring your questions up one at a time—if you ask permission to ask 'some questions', it may sound a little as if you are proposing to interview the mistress!).

Your First Days: How to Behave

LET US IMAGINE that your interview has been successful and you have been asked to begin right away. In most houses you will be

given a uniform, probably black with a white apron. You are now an Olympian. You are part of the Olympian world, just as your mistress is. You may justly be proud, for you have joined the *crème de la crème*. Whatever your position, exalted or humble, you are now one of the élite.

But being a member of an élite has its obligations and its disciplines. You must learn how to become fully a part of this new world, or your membership of it may be rather temporary.

Fortunately, especially for the under-servant (and most girls begin as under-servants), this is not very difficult. In any well organised household you will be taken up and shown what to do, and it is only a matter of taking the right attitude and avoiding certain faults. Here are some hints on how to do it:

1. Be quiet while you are new. Do not try to make an impression on the other servants or the mistress. Listen carefully to everything you are told and try hard to remember it. Your duties will vary depending on the type of position, but whatever they are, do them diligently; and do them in exactly the way you are told to do them. The house will have its own way of going about things, and it is for you to fit in with it and become a part of it. If you have an idea as to how things might be done better, there will be a time for making a respectful suggestion; but your first few days are not that time. Once you are properly part of the household you may begin to make your suggestions; though by that time you will probably have discovered that there is a good reason why things are done as they are.

2. Even more importantly, try to get the feel of the attitudes and style of the house. Remember that from yourself, the most junior member of the house, right up to the mistress, you are all Olympians. You are all working together to create a harmonious, ordered, civilised world. Beware of having 'us-and-them' attitudes about the mistress or other ladies or the maids above you. These are sometimes called Comprehensive School attitudes, because modern State schools are deliberately designed to foster them. Why this is so need not detain us here; but if you have been

unlucky enough to be conditioned with them, you will have to get rid of them very quickly. They may have been thought very smart and clever at school, but here they will only be considered vulgar, tasteless and low-class.

Remember that your mistress is a lady (or should be—if she is not, the Wildfire Club will want to hear about it). As such, her honour means more to her than anything else. She will always try to her very utmost to be utterly fair and just in her dealings with you and all beneath her and always to do what is right. You must respect her and learn from her example.

3. To sum up: be quiet, be receptive, be diligent. You have much to learn and much to unlearn. Be patient, and things will become clear to you. Show yourself to be a good, obedient girl, and everyone will love you and want to be friends with you.

In these hints we have been assuming that you are entering a large household with several servants. In a smaller household the principles are the same. If anything, it is rather easier.

Treatment of the New Maid

Some points for the mistress and other servants.

1. If there is one point to be stressed above all others in the treatment of a new girl, especially in the larger household, it is: make sure that there is one person whose responsibility it is to look after her. This person should explain everything patiently to her and make her feel free to ask questions. So many things which seem obvious to the regular members of the household may be puzzling or mysterious to a nervous newcomer. Without her appointed 'guardian angel', the girl may become quite lost and at sea in the whirl of activities which is so familiar to you and so strange to her. Fortunately, most houses have the good sense to do this, but the point must be made, for where it is not done, a new girl may unintentionally be made to feel quite wretched even in the kindest home.

2. Put yourself in her place, and try to understand how it feels to be new. But this does not mean be soft with her. With discipline,

begin as you mean to go on (but, of course, making allowances for all the things she does not yet know or understand). If anything, begin by being more strict than usual to break her in to the discipline. It is unfair on her and on yourself to treat her more leniently during her probationary period than you intend to treat her later. There may be cases where a girl wishes to be eased into strict discipline. This is a different matter, and will be discussed in our chapter on discipline.

3. Bad attitudes in new girls are a delicate problem. Sometimes they indicate that a girl is unsuitable, but sometimes they are only the result of awkwardness and bad education 'us-and-them' attitudes are sometimes genuinely the only approach a girl knows toward authority, if she has been educated at a bad school and then gone on to cash employment. To give an example, a new girl in a house we know said one day to the other maid (there were only two): "Shall I be a creep and pick some flowers for the mistress?" It was a genuine act of affection, but the poor girl had been conditioned into ugly attitudes and ways of speaking. Obviously, Comprehensive School attitudes are repulsive and distressing to everyone in an Olympian house and cannot be tolerated. The difficulty lies in avoiding the extremes of being unfair to the girl who is genuinely the victim of conditioning, and tolerating too much from the bad-minded girl on the ground that she might be such a victim.

Really, the problem is not such a difficult one as it seems. Remember that girls can change quickly and should be expected to. Our advice to other servants (before whom such attitudes are most often displayed) is as follows: in the first place, remember that such attitudes are formed because they are encouraged and applauded by other children at school. So make it quite clear exactly what you think of them in your house, and she will see that she will get no such applause for them here. The first time she says something wrong, do not snub her or ignore her, but say straightforwardly, in a firm but friendly way: "Look here, we do not like that kind of attitude here. We are a happy family, and we want you

to be part of it; so just treat this as a word to the wise and mend your manners." If you are in a position to discipline her, do so, and let the matter be concluded in a frank and friendly way. For a genuine, good-hearted girl, this should be sufficient. She will either mend her ways, or, if she is too conditioned to do so completely, she will be seen to be making the best efforts and will be genuinely grateful when you point out any slips, which you should again do firmly but kindly. If she does not seem to be making good efforts, or if you are in doubt, *report the matter to your mistress immediately*. Do not start having any scruples about "telling tales". As her senior it is your duty to report her. If you do not, you are failing in your duty and being unfair to the whole household, which, even if she only talks to you, is being subtly disrupted by her; unfair to yourself, because you should not have to bear the burden of the thing alone; and most of all, unfair to her, because you are allowing a fault to develop unchecked which may well result in her dismissal. If she is good-hearted, then she deserves the opportunity of being corrected. If she is bad-hearted then it is better for every one that she should be discovered and dismissed sooner rather than later.

To the Mistress, we would say: explain things to the girl fully and patiently, be kind and encouraging, discipline her, if that is your custom, and then expect rapid improvement. Nine times out of ten you will get it, and if you do not, the girl is almost certainly bad-minded and should be dismissed. If she really is so exceptionally insensitive that she cannot see, after careful explanation and help, when her manner is distasteful, then she is not suitable for service anyway.

In discussing this matter at some length, we may perhaps have unintentionally exaggerated it. The average girl entering service does not present such problems. She is intelligent, sensitive, and readily able to adapt to her new way of life. Having had the privilege to work with more of such girls than, perhaps, anyone else in this country, we are pleased to say that they are, on the whole, the finest group of people to be found anywhere today.

3

Home Discipline

*"He that spareth the rod hateth his son;
but he that loveth him chasteneth him betimes."*

Prov. XII; 24

IT MAY SEEM a little early in our book to begin discussing the question of discipline—before we have covered the structure of the Olympian household or the hierarchy of servants. Nevertheless, there is a purpose in this arrangement. Bonded service, unlike cash employment is, before all else, a human relationship between two (or more) persons, and the very crux of this relationship is discipline. It is necessary, therefore, to cover this subject before proceeding, in order that the reader may have a deeper understanding of the nature of the bonded relationship. This is especially so in view of the fact that the entire issue has been somewhat clouded by certain prejudices which are disseminated through the modern mass media by people who have no first-hand knowledge

or experience of the subject, but who know only too well what line of propaganda is expected of them by the controllers of those media.

Discipline may take many forms; the first and simplest form it takes is that of obedience. A bonded servant is expected to be completely obedient to her mistress. There may be certain limits to this total obedience agreed beforehand. But these are only safeguards for one or both parties (for the commitment is every bit as great on the part of the mistress as on the part of the maid), made because they do not yet fully know and trust one another. They may be compared to water-wings worn by a child who cannot swim well. They are temporary arrangements which are kept only until the people concerned feel confident enough to dispense with them.

The level of discipline varies greatly with different households from a basic minimum acceptable in a civilised society, to the very strict regime preferred by some mistresses and maids (and let us be clear from the very beginning, when a maid enters a strict household, she does so because that is what she chooses and prefers).

Let us begin with the basic minimum of discipline. Every house will have its own rules and procedures which all members will be expected to obey. Without these, the house becomes loose and disordered, and no servant will wish to remain in it for long. Courtesy and good manners will be observed, uniforms will be kept neat and correct. Vulgar behaviour will not be allowed, and so forth. These are the fundamental decencies which must be observed in a household where the mistress and maid(s) have no especial interest in discipline. If they are not, the house will not be respected in good society, but a good many households continue very well and happily on this simple disciplinary level.

The Stricter Household

AS WE HAVE said, the more strictly disciplined régime is a choice made not only by the mistress, but also by the maid. Indeed, we usually find more maids looking for very strict households than mistresses offering them.

Why is this? Well, from the mistress's point of view, it is undoubtedly because it is much harder to run a very disciplined household. It demands a great deal of time, skill and attention (although in larger houses, it is not the mistress who is responsible for most of the discipline).

From the maid's point of view, the very strict household offers her a feeling of total security and utter submission. Submission may seem a rather odd thing to want (especially when one has been bombarded for a lifetime with the liberal propaganda so dear to the capitalist or socialist economy) but it is in fact one of the most fundamental of human desires. A large proportion of the human race today—over four hundred million people—follows a religion, a philosophy and a way of life called simply Submission. For Islam (the correct name for the Muslim faith) means nothing more nor less than "submission".

A disciplined relationship is in many ways the most complete relationship which can be had. It involves absolute commitment on both sides, and absolute trust.

Understanding Corporal Punishment

SOME HOUSEHOLDS USE corporal punishment, some do not. Some use it only rarely, for serious offences, others use it often as a routine means of discipline, others again are somewhere between these two.

For reasons too complicated to go into here, the modern propaganda media have tried to make the whole subject of corporal punishment very controversial and shocking. In particular, they have adopted the strategy of associating it on every possible occasion with sexual perversion, until it is hardly possible to mention the subject in certain circles without producing embarrassed sniggers. We trust that our readers will have the good sense to treat this propaganda with the contempt it deserves; but nevertheless, since it has been successful in its aim of sowing widespread confusion and misunderstanding on the subject, it seems advisable for us to

go a little more deeply into the theoretical side of corporal punishment than might otherwise have been necessary in a book of this type.

There are two kinds of corporal punishment: cold and warm. Cold punishment is given without love, simply to enforce a certain kind of behaviour. Olympian society has nothing to do with this kind of punishment. Warm corporal punishment is given with love. It is a form of nourishment; an expression of love, though it is certainly a genuine discipline as well.

Matriarchal cultures say that when a mistress beats her child or her servant, the strokes are like drops of milk flowing from her breasts to feed and nourish the soul. This close association of punishment and love may seem strange to the modern mind, but it is to be found throughout the literature and history of the world. In the Bible it says (as quoted at the opening of this chapter) that the parent who loves the child will chasten her when necessary, but the parent who refuses to punish the child actually hates her. This does not mean simply that the child who is deprived of discipline suffers in the long term (though this is certainly true), but indicates that chastisement is a real act of love, and that refusal to punish indicates not only a mistaken sentimentality, but a certain coldness of heart.

Punishment, in the context of a disciplined relationship between two people who love one another, is a warm and passionate experience. It is hardly surprising, then, that in an age which on the one hand is obsessed with sex, and on the other hand is determined to discredit every form of discipline, this experience should be interpreted in terms of sexual perversion. But passion can take many forms, and the passion to submit is deeper and more profound than the passion of sex, just as the passion of love is deeper and more profound than the passion of sex. That is because sex belongs to our animal nature, but both love and submission belong to our spiritual nature.

When we have both love and sexual passion for a person we may easily see which of the two is deeper. Sometimes we feel sexually

aroused, sometimes not, but we love her all the time. Sometimes her beauty sparks off a sexual passion, sometimes not, but all the time we appreciate her beauty as beauty. Sex is a fluctuating, temporary, bodily thing. Love is a steadfast, permanent, spiritual thing.

In the same way, submission (which is a form of love), if it is genuine, is a steadfast, permanent, spiritual thing. Sometimes it may arouse a passion, sometimes not, but at all times one submits to one's mistress. Sometimes one may even dislike submitting (just as one may sometimes be cross with the person with whom one is in love, or with one's child), but even then, in one's heart of hearts one knows that it is right, and that it is the only way of life which one would have.

Certainly there are those (particularly men) to whom submission is nothing more than a passionate stimulant or by whom corporal punishment is used as such a stimulant outside the context of any genuine disciplined relationship. These people are directly comparable to those who indulge in lust without love; and if it is more common among men, it is because men are more prone than women to experience (or at any rate indulge) lust without love.

But, having said this, it must be added that the modern determination to represent discipline and submission as sexual perversions is (and is meant to be) a self-fulfilling slander. When people are told on every side that their feelings are nothing but a nasty, hole-and-corner perversion, how can they be expected to understand them in any other way? Naturally they will tend to stress the lowest and basest sexual aspects of their feelings, because these are the only ones they have been taught to identify. How can they be expected to aspire to the noblest and most beautiful heights of true submission, when the very concept has been represented to them as something squalid and ugly (how accurately the modern cash-society projects its own image upon others!). This deliberate dragging down of human souls is one of the grossest crimes of modern liberal propaganda, and one of the most glaring evils which we must put right.

The great philosophers of every age and every religion tell us that human love is a direct reflection of the love of God. In the same way, submission to a human being is a direct reflection of submission to God. For this reason, an Olympian mistress can never be an atheist (which, in any case, is very vulgar). It is also why she must be a real lady, embodying the principles of honour and justice. No, mistress, or any other human being, is perfect, but if other souls are to submit to her, she must represent, as far as possible, that which is Godly.

Punishment is not in itself an enjoyable experience, but those who have it always attest to the feeling of purification and cleansing which it gives them. "It hurts a lot at the time but I always feel at peace afterwards"; "I dread it beforehand but as soon as it is over, I feel so clean and pure and gentle": these are typical comments we have received. It is not uncommon for girls to report that neurotic emotional states are eased and calmed after punishment. This cleansing power of punishment is a psychological truth which has been known from the earliest times. In the Bible, it says: "The blueness of a wound cleanseth away evil: so do stripes [strokes of the rod] the inward part of the belly." The power of loving punishment to cleanse and heal the troubled soul (the inward part of the belly meaning one's inner self) is compared to the natural healing powers of the body. Many modern people will find this idea strange and hard to understand; but many an Olympian girl, on reading those words, will smile, for she knows exactly what they mean.

From Our Files

"I love serving my mistress; doing everything she tells me. When I stand before her, I am nothing until she speaks, and then I am what she bids me to be. I am her handmaid, and we are very close. We have one other maid, who obeys me. My mistress does not beat me often. When she does, she uses a very fine tooled leather strap which she keeps in a drawer with her handkerchiefs and silk scarves. When my conduct is not exemplary (we have very high standards) she bids me go to the drawer. When I have opened it, she usually asks me for a handkerchief. But it is a gentle warning.

"One day last month she gave me a strapping. I had to lay on her bed, very still, with my face down. My heart sank, for when she does beat me, it is always soundly. She lifted my skirt and petticoats, and before she had finished, I was sobbing violently into her pillow, but I flatter myself that I hardly moved under the strokes. I am very disciplined.

"My mistress knows me so well. For several days I had been becoming more tense and irritable. She beat it out of me. When she gently held me afterwards I felt as if I was on a dreamy cloud of peace; I had cried away all my naughtiness. For days afterwards I felt light and clean and fresh, and just a little dreamy. Our maid noticed it the next day.

"Why, you do look well, Miss," she said.

"Very well, thank you," I replied, "perhaps you would like me to give you some of my tonic?"

She laughed, for she knew then what it was.

"Discipline is very new to me. At college it was all very do-as-you-please, and dons called by their first names. I really like being a kitchen maid, it is a delicious humble feeling: 'just the kitchen girl'—I truly love it! Does that sound funny? I worked in a motorway café at one time, and hated that. There was nothing humbling about it in any nice sense, it was just ugly and squalid. What is the difference? Well, it is so warm and friendly here. We have a big old wood-burning range instead of acres of cold formica. And the discipline and hierarchy make such a difference. The cook-maid looks after me and even the other kitchen maid is my senior. If I am slow or careless, the cook-maid has a little cherry switch and gives me a few quick, stinging strokes on my hands or legs. They make me wince, and then I feel all warm and quiet inside. Actually, my favourite discipline is just taking orders. I like it when the cook-maid is sharp with me and says: "Come here!", "Do that!" She is very kind, but brisk and no-nonsense, and she hates it when I don't look neat. She is so smart, that I really admire her and wonder if I will ever recover from being a scruffy student. I really am trying! There is a parlourmaid and a lady's maid, too, but they seem so much above me. I like taking orders from the other kitchen maid who is younger than me. I don't know if I will try to be promoted. At the

moment, I really prefer it at the bottom! I have never had a serious beating; I don't know if it would do me good. It is rather fascinating, but I am not in a hurry to find out!"

"To me, discipline does not imply beating. Nobody is beaten in our house, but I would say the discipline is good. I like living in an ordered, structured world. I am a secretary to my mistress. I did similar work for pay, but am much happier here. The work is more interesting to me than discipline. I think our maid feels the same. But order is important. I enjoy the respect the maid pays me, and so does she. I enjoy paying respect to my mistress. I am glad she is my mistress and not just my boss."



4

The Olympian Household

There is a great deal of nostalgia—among employers and former servants alike—for the Great Age of Servants. Miss G.V. Griffith of Herringham, Norwich, in a letter to the author, speaks for many when she says: "In all the senseless clash and clamour of today when there is no peace, no standards, and apparently no aim in life, and certainly little happiness and no contentment however much people 'have'; one looks back with great contentment, thankfulness and happiness to a so much more worthwhile life."

Frank Dawes, *Not in Front of the Servants*

IN A WAY this chapter is the most important in our book, for it forms the background against which everything else must be set; for bonded service would have neither meaning nor value in the debased world of the late 20th century. It can only exist in a separate world founded upon love and honour. A world which, in an age when the public world is utterly degraded, can only exist privately, established within a number of households which have remained loyal to truth, beauty and decency and have seceded utterly from the grotesque world of television culture.

To most of our readers, the word Olympian will probably mean something, if only a little. They will think, no doubt, of crinoline parties, fox-furs, and young ladies with rather old-fashioned manners dancing to rather old-fashioned music; and all these things, certainly, are part of the Olympian world.

Olympian life is a revolt against the vulgarity, dullness and ugliness of the modern world. Against grey casualness, it sets grace and style. Against the boring and false 'mateyness' of democratic equality, it sets the thrill and passion of hierarchy and disciplined relationships. In a world where everything fine and noble has been, or is being, destroyed, the Olympian world represents neither more nor less than the new aristocracy. If on the surface it may be frivolous, at heart it represents all the old, warm, human and spiritual values which are being systematically destroyed in the name of money-power (for liberalism and socialism, no less than capitalism, are only fancy names for money-power). The Olympian world is, indeed, a whole world; and the very foundation of that world is the Olympian household.

The Typical Olympian House

THERE IS REALLY no such thing as the typical Olympian house, but there are certain general points which most houses have in common. The Olympian world has always been very much a feminine world, and the Olympian household is usually (but not always) wholly or predominantly female. There is usually at least one servant; so the simplest Olympian household can be said to consist of one mistress and one maid. The average household is a small one, ranging from the one mistress with one or two maids to two or three ladies with up to six maids. There are a few great households with upwards of a dozen maids, and in these the hierarchy of servants becomes a very important matter. We will discuss this later.

The Financial Aspect

CONTRARY to what is sometimes thought, it is not necessary to be rich—or even particularly well-off—to be an Olympian. It is always

helpful, of course, if it can be arranged, but by no means essential.

Olympian households are financed in a variety of ways. Menservants are sometimes especially employed to make money (see later). A group of mistresses may command a reasonable combined income, and we believe it is not unusual for maidservants (and even mistresses) to receive what is called unemployment benefit. We should point out that there is nothing wrong or illegal in a maid receiving such benefit, provided that she is willing to take up paid employment in the event (often very unlikely in these days) of its being offered. Though it is considered tactful for a maid not to 'sign on' in uniform!

We have heard that some maids are charged a rental for their accommodation, which is also paid by Big Brother. All these monies are paid over to the mistress, or the housekeeper, or whoever has charge of day-to-day finance. Under such circumstances, each extra member of the household, rather than being 'another mouth to feed', represents another income.

On the moral level we would state most forcibly that the modern system of taxation and social benefits was designed quite deliberately to create a situation where no human being is in a position to employ another in a personal service relationship, so that everyone shall be forced into cold-cash employment by big businesses and the State (an aim in which it has been very nearly completely successful). If this vicious system can be manipulated so as to support a more humane social organisation, such as the Olympian household, then not only is it not wrong to do so, it is an act of virtue.

On the social level, you need not fear being despised for this. Money snobbery is not common among Olympians. After all, most of the finest families of our country have been brought to their knees financially; while the people who have the most money today are the contemptible vulgarities who dominate the financial, commercial, industrial and political life of the modern world. We are not an aristocracy of money, thank Heaven. We are a true aristocracy.

Other financial arrangements are, of course, as varied and individual as the households themselves, but we feel sure that this has given the reader an insight into the basest practicalities of an Olympian household, and we may now turn from this subject which, I am sure, we all find tedious.

The House Itself

THE ABILITY of a small group of people to pool resources in order to buy a house is one of the advantages of the Olympian way of life. On the other hand, the difficulty of procuring houses of a suitable size is, perhaps, one of the reasons for the predominance of the smaller household. There are solutions to such problems. We have heard of a group of Olympians who set their sights upon a particular fine old house which had been divided into separate flats. As each flat became vacant, a member of the group rented it, one member recommending another to the landlord, until they occupied the whole house, and were able to restore it to its original function as a large, servanted *ménage*. Ingenuity and determination will find a hundred ways to overcome the obstacles which the modern world puts in the way of civilised life.

Another group, this one quite penniless, at one time set up a village-like community of a few small households in a deserted side-street. They took over the empty buildings, owned by the local corporation, by exercising the mediæval right of squatting. This is quite legal, and if one remains in the property for seven years without objection, it becomes one's legal possession. The fact that some of the more unlovely products of modern conditioning have lately taken to exercising this right did not deter these New Ladies, and anything more unlike what is vulgarly called a 'squat' would be hard to imagine than the neat, tastefully decorated, well-ordered homes of this little 'village'. The sight of uniformed maids shopping in that rather run down area was quite a novelty for the local people, and everyone who had the privilege of being a guest there agreed that it was tremendous fun. Though to be fully truthful we

should say that it was a *very* run down area, and we are glad to report that the ladies in question have long since moved on to better things. Courage and resourcefulness of this order rarely fail to prosper.

To return to more orthodox means; we may say that a good many of the best Olympian households are established in the remoter parts of Scotland and Ireland where the prices of land and property are still relatively affordable. The disadvantage of this, of course, is isolation from Olympian society, although there have recently been attempts to establish "colonies" in the remoter parts; and many of these fine households have no lack of visitors coming to stay with them from far and wide. Some of the best of all Olympian households live in this 'splendid isolation' and when you are invited to stay with one of them, you will know that you have truly arrived.

The Treatment of Servants

THE TREATMENT of servants in an Olympian household is a simple matter once you have understood it. On the one hand, you must remember that your maid is your inferior. She expects to be told what to do and to receive guidance and leadership from you. She does not expect or want to be treated as an equal, and will probably find such treatment insulting. On the other hand, you must not forget that she is an Olympian just as you are, she is a part of the élite and is following one of the most ancient and noble vocations in the world. If these two aspects seem to conflict, they will cease to do so once you have gained a little more understanding and have freed your mind of the grubby equalitarian propaganda of the modern world. People are not equal; they are different and special; each person has her own special calling for which God and nature have ordained her. That is why she is worthy of respect. If people were all equal like a colony of ants or a swarm of worker-bees (which is the true aim behind all equalitarian propaganda), nobody would be worthy of respect.

In Victorian times, especially in low-class households, servants were expected to be as nearly invisible as possible. They were dressed poorly, often forbidden to wear anything but drab clothes and kept as much as possible in the background as if their mistresses were ashamed of the very presence of such common folk.

This has nothing to do with the traditional attitude to service. These are the attitudes of jumped-up snobs only too painfully aware of their own vulgar middle-class origins. People of true nobility have always been proud of their servants, and have dressed them and treated them as well as they possibly could as a matter of pride. To the noble soul, a fine servant bespeaks a fine mistress. To the snob, a fine servant is in danger of closing the narrow gap (often non-existent and created only by money) between herself and her mistress. There is no place for middle-class attitudes, Victorian or modern, in Olympian society.

There is a wide variety in the treatment of servants depending upon the type of household and the type of servant, but the above principles should give a good guideline. An Olympian mistress is not afraid of making a friend of her servant, often a lady and her personal maid are the closest of friends. A servant is a member of the household; not an employee or hired hand. A permanent servant is as much a part of the household as the mistress herself. She probably has a financial stake in the house, which does not, of course, affect her subordinate position in the least; nor would she wish it to. Servants are sometimes invited to dances and made a part of the social events of the family. The degree of intimacy between servants and gentlefolk depends on many things. In many houses, the gentlefolk are intimate with the upper servants, the upper servants with the middle servants, the middle servants with the lower ones, so that intimacy passes down the hierarchy as a kind of chain. In some houses there is a formal separateness between servants and gentlefolk, and some mistresses and servants prefer this.

Again, we would stress that what is best for different people varies to a remarkable degree and no laws can be made about it. We

recall a case where a friend of ours visited a house where the single maid was treated in a way that seemed to her quite wrong. She was shouted at, ordered about sharply and slapped. Our friend remonstrated with the mistress in front of the maid. Finally the mistress turned to the maid and asked: "What do you say to this?" The maid asked permission to speak freely, and being granted it, said to our friend: "What do you know of this? It is the way we have chosen to follow, and I would have no other. We will thank you not to interfere." Such behaviour is unusual of course, but the human heart is infinitely various, and even here, in respecting her maid's wishes, the mistress was treating her with respect.

One final point about intimacy. The amount of intimacy depends very much upon the degree of commitment. The servant who comes for a month or two, just for the experience, cannot expect to be received into the bosom of the family like an old retainer. A great deal depends upon attitudes. The servant who gives of herself freely will be received freely in most households.

In sum, we may say that in a noble household, a good servant is a treasured, cherished and proud possession.

Types of Maidservant

AS WITH so many matters, the different types of maidservant vary greatly in any given household, depending upon its own needs and preferences and the individuals concerned, but we will give here a general guide to the more fundamental positions which a maidservant may hold, beginning with the upper servants:

The **lady's maid** is the maid closest to her mistress. In large households she may have few duties other than looking after her mistress's dress and toilette and perhaps acting as a companion. In small households she may be a general maid as well. When she is the complete possession of her mistress she often prefers the title of handmaid. When a mistress has only one maid she is usually a lady's maid/general maid, and will be referred to simply as 'Miss Smith's

maid'. A lady's maid does not necessarily wear uniform, though often (and especially where she is the only maid) she will prefer to.

The **house-mistress** or **housekeeper**: these two positions are not the same, but are often combined, so we shall discuss them together. The Housekeeper is in charge of the entire running of the house. She holds the purse-strings, at least in day-to-day matters. She gives most of the other servants their orders. She wears a chate-laine hanging from her waist, containing keys to cupboards and rooms. This is a symbol of her authority. In some houses she is known by different names, but always she is the general manager of the house. Where there is a house-mistress, she often also fulfils the function of housekeeper, but not always by any means. Her function is to look after the discipline of the house. To make sure everything is in good order and running according to the rules. She is responsible for the welfare of the maids under her, and it is to her that they will come with any problems. She should be strict, but also kind and understanding. The housekeeper or housemistress is a distinguished lady, usually addressed as Miss or Mrs —.

The **parlourmaid** (or head parlourmaid if there are more than one) is another distinguished maid, though usually younger than the house mistress (who is not always an older lady). She opens the door to visitors, waits at table, or does the more important waiting if she has parlourmaids under her, and is often in charge of the wine cellar. Her uniform is impeccable, her apron more decorative than functional. She must have the charm to make a lady or gentleman visitor feel welcome, and the presence to make a vulgar visitor feel that he had better be on his best behaviour.

The **governess** should perhaps come under the heading of specialist servants, but is included here because, like the above three, she is a lady-servant rather than a maidservant proper. The governess very rarely wears a uniform, though many prefer to adopt some special style of dress such as wearing black and putting their hair up. Governesses are not found only in households with children. In these days of universal miseducation a mistress often requires her



Types of Maidservant

ABOVE: Housekeeper with chatelaine.

ABOVE CENTRE: Lady's Maid.

ABOVE RIGHT: Parlourmaid.

RIGHT: Kitchen Maid.

BELOW: Chambermaid.



maids and even the younger ladies of the house to receive a proper education to correct the errors of their previous upbringing. Some governesses take a few pupils from nearby Olympian households. In a small household the governess is sometimes also house-mistress, being, by vocation, both understanding of human nature and a good disciplinarian.

The **cook** is normally in complete charge of the kitchen, and in a large house this may be quite a little empire of its own. In smaller houses she will be a **cook-maid**, a younger and more dashing figure usually (though we have known some very young cooks) who will have other duties than preparing food, though she may still have kitchen maids under her.

Highest among the under-servants are the parlourmaids (that is to say, the subordinate parlourmaids when there are more than one), who form a ladylike elite among the maids. Other subordinate maids may include kitchen-maids, between-maids (or 'tweenies'), chambermaids etc. as well as various specialist servants who may be of various ranks, depending on their work and position.

Menservants are not so common in Olympian households, but are occasionally to be found as butlers, footmen, pages, kitchen boys, gardeners or men-of-all-work. It is not uncommon for a bonded man to work in regular employment to bring money into the household, taking up his other duties at evenings and weekends.

Specialist servants include the **gardener**, the **chauffeuse**, the **nanny** or **nursemaid**, and in some country houses, the **dairy-maid**, the **stock-keeper** and so on. Each of these may be an upper servant in her own right commanding a group of subordinates where there are, say, extensive gardens or a lot of dairying. In houses where specialised work takes place, bonded servants may fill more unusual positions such as **secretary** or even **research assistant**. We know of a small costumier who has only bonded servants for her seamstresses; and a very cosy little family enterprise they are.

Even leaving aside the more specialised positions, it is, of course, rare for any one house to have the full range of household servants mentioned here, and positions are combined in an almost infinite number of variations adapted to the needs and aspirations of different households and maids. This is one of the aspects of Olympian life which makes it so rewarding and fulfilling, for there is indeed a place for every one, and every one in her place.



5

How to Begin

*I'm a lost and lonely babe in the wood;
I know I could
Always be good
With someone to watch over me.*

AND SO WE END, as we began, with a popular song from the 1930s. It could be the refrain for many people today. A survey taken in 1984* shows that one in four people in Britain lives utterly alone, and that only a few of them do so from choice. The cold cash jungle has nearly succeeded in its aim of destroying all the warm human bonds by which people live together, and creating a world of isolated, helpless individuals with nobody to turn to except Big Brother. Sobering reflections; but this chapter confronts them strictly on the practical and individual level. What do you do if you wish to enter the world of bonded relationship? The answer depends upon whether your calling is to be a maid or to be a mistress. Let us take each in turn:

* Since this was written the situation has only become worse.

HOW TO BEGIN

If You Wish to be a Maid

THE PROCEDURE is relatively simple. Write telling us all about yourself. Read this book carefully, especially the advice to maids seeking positions in the second chapter. There is a good chance we will be able to place you with a mistress before long. No training is required at the beginning, although you may be able to have some training later. Your best initial training is simply being a maid in a good household. If you have special skills, or want a special kind of position, please tell us. But if you have no special skills, there are still various positions open to you, and in many of them you will be taught skills as you go along. A good attitude and an obedient disposition are the most important qualifications of all. With them and nothing else you will find a good place sooner or later. Without them, no other qualifications will be of much use to you.

If You Wish to be a Mistress

THERE ARE MORE girls seeking positions as maids than ladies wishing to be mistresses. In a cash economy, that would make becoming a mistress a very simple matter. But Olympian society is not a cash economy. A maid has a right to expect that her mistress shall be a lady in every sense of the word. Bonded service is based on that trust. So let us examine what being a lady means. We are not particularly interested in your social class. We live in an age where the daughters of the best families often bear no particular resemblance to ladies in dress, manners, sense of honour, taste or any other respect. To be a lady you must first have an inherent nobility, self-discipline and good taste; then you must have education and training. Assuming that you have the first, you must acquire the second, since virtually no modern education is adequate to produce a lady and most of it (even at what were once good public schools) has, and is designed to have, the opposite effect. Training to be a lady and a mistress can take place in various ways. If you already know a mistress you may be able to live in her household and be

trained by a governess. Otherwise, we can put you in touch with members of Olympian Society—but only if you are ready to enter fully and completely into a civilised world; to act speak and dress as a lady and to accept instruction in these matters wherever necessary. One who is not prepared to do this can never hope to be a mistress, nor does she deserve to be one.

Another method which many future mistresses employ is to begin as maids themselves. They may begin 'at the bottom' as an under maid, or may seek a position as one of those maids who is expected to be a lady, such as a lady's maid or a governess. Some mistresses are happy to train such maids to be ladies while they are working (though if you cannot present a fair semblance to begin with, you will have to start with a lower position). If you write telling us about yourself and your present situation, we will be happy to advise you on the best course to take. This is not the place to instruct you upon how to begin giving a semblance of being a lady. We propose to bring out a detailed book on Olympian behaviour before long, but briefly, we would advise anyone before beginning her training at least to develop a good speaking voice, ridding herself of any traces of the cockneyism now rife throughout southern England, or of the dreadful student slur which so many people pick up at the red brick universities (and often even at the real universities). To dress neatly (see the advice to maids in chapter two). To examine her conscience and begin to develop her sense of honour. To give up modern pop 'music' and television. Above all to realise that only a self-disciplined person can discipline others properly. These preparations will enable you to show that you have made a step towards becoming a true lady and are ready for more extensive training. If it seems that much greater demands are placed upon the prospective mistress than on the maid, that is true. The mistress is responsible for the maid, not the other way around. The more responsibility a maid is given, the more is expected of her. The mistress, having the greatest responsibility, has the most demanding job of all.

From Our Files

"Becoming a mistress has changed my life completely—probably more than becoming a maid would have done. At first I almost resented the idea that I needed training to be a lady. I almost gave up the whole thing. Now I understand how necessary it was, and how arrogant it would have been to take charge of a girl's life before I had set myself straight. I say to you what my maid recently said to me: 'Thank you for being firm with me.' The training would have been valuable and worthwhile even if I had not become a mistress.

"Being a mistress is a whole way of life. Not only am I responsible for the two dear girls you sent me, but I move in different company. I met so many fine ladies during my 'apprenticeship', and now I almost dare to say I am one of them. I am glad I didn't meet them too near the beginning! I began as a vulgar, overconfident snip who thought she knew everything. Now I have some small achievement to be proud of. I can say that I am a lady, though not a very great one. I have a household of my own, two splendid maids, the company of ladies whom I love and admire, and even a title in Olympian law—which is the only law that matters. You have given me everything. Thank you."

"At school, at college and at work—some twenty-five years in all—I never met one person I could seriously look up to or respect. Teachers, lecturers, employers were all opinionated, un-self-disciplined buffoons. I didn't understand what you meant by a true lady until I met my mistress. Now I have met several; what a warm, secure feeling when there really are people to look up to, instead of living in a world ruled by people of no calibre."

The Feminine Régime

by Miss Regina Snow

"The first intelligent, sensitive novel of female discipline" SUNDAY TIMES

"Immaculate" DAILY TELEGRAPH

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